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VOL. I.

DEBATES OF THE ASSOCIATION OF SUNDAY SCHOOL TEACHERS.

[From the Religious Chronicle.]

“ Question.—What is the best method for conducting a class in a Sunday School.”

[Continued from page 274.]

Another Superintendent remarked, “ that the question had been so fairly displayed in its various bearings, and so much in accordance to his own views, that he felt he had little to advance on the subject. He must, however, say that he had stronger views of the Teacher's authority, and of corporal punishment, than the opener of the debate. He thought that under the head of discipline the teacher had been estimated on too low a scale; a teacher, he thought, should be allowed to be firm in all his orders, and prompt and decisive in seeing them executed. Strict and implicit obedience should be required to every command; whatever he said should be done; but the teacher should be cautious not to go beyond what he knows they can or will do. He did not advocate stern or severe measures: he knew some teachers were very litigious with their scholars, fretting and finding fault with almost every thing, and of course what they condemned at one time, they would pass unnoticed at another: this destroyed their own government, and brought confusion into the school. Such conduct in teachers was neglecting their trust, and he would remind them that to a Sunday School the celebrated watchword of a British Admiral was closely applicable—“ Every man was expected to do his duty.”—Let this be the practice of the teacher, and the scholar will imitate it. Example, as has already been remarked, has the greatest influence: he said he had always advocated corporal punishment; he had seen much good result from it. Some children were of such a disposition that the neglect of severe punishment was injurious: he relied on the scriptural maxim, “ spare the rod and you spoil the child.” He would quote an uncommon instance. A very refractory boy was publicly admonished and chastised severely *before the school*; and at the same time reprovved and counselled by the teachers, several of them, in turn, praying for him: he was then dismissed the school, but in three weeks he returned humble and penitent; was again admitted, and became a re-

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formed boy. With the exception of what he had now stated, he agreed in opinion with the member that had preceded him.

A teacher, in reply to the foregoing sentiments, thus advocated a plan somewhat differing from the features of the preceding:—

*Mr. Chairman*,—Permit me, sir, to call your attention for a few moments to the character of those who form these classes, and to the opportunities and facilities we have of teaching them; we may thus more readily decide upon such measures as are best adapted to maintain good order and elicit improvement.

It is well known that a great number of our children attend free schools during the week, and in these schools order is maintained by the most severe and rigorous discipline; and improvement is the consequence of a *mechanical* habit, rather than the effect of any intellectual exertion. The design of the Lancasterian system is to keep the *hands*, as well as the minds of the scholars continually employed; and the employment is ever *varying*, yet subject to the utmost *regularity*. The little that is there taught is subdivided as minutely as possible; the classes and their divisions are numerous, and the scholars being promoted from one class to another almost every month, are pleased with the change, and interested by its novelty. That desire of change, and that pleasure arising from *novelty*, act as a powerful stimulant to exertion.

The method of instruction is to teach by sensible objects. The rule they observe is never to permit a scholar to advance one division without being completely master of all the preceding studies. Such plans for order and improvement have a great influence upon their conduct in S. Schools. And what has hitherto remained unnoticed, is that this effect is *entirely different* from what we are led to expect. It is supposed that children, who are subject to the strict and severe government of an absolute master for five days, would become habituated, and would introduce into our S. Schools, both their order and subordination. But their obedience had been the effect of *fear*; and as children who have been ruled more by *fear* than *love* of their parents, when left to themselves, hurry into every species of dissipation, so children, whom the fear of punishment could alone keep in subjection, are most likely to commit every species of disorder, the moment they are freed from restraint. To this cause I attribute our want of success in obtaining order, and promoting the improvement of the children under our care.

Since I have been attached to the S. School, I have visited the free school, in which the greatest part of our Sunday Scholars spend their week days. I never have observed any difference of behaviour there between those boys who give us the most trouble in S. S., and those whom we considered our brightest ornaments.

The boys are not more than two Sundays in the School before they experience that the order to which they had been accustomed, is changed to disorder, regularity to confusion, silence to noise, and implicit obedience to open rebellion.

They also find a great difference in their lessons; instead of having them hung up round the room, or dictated to them by a class mate, to find that the very teachers do not maintain the vigilance and discipline that their junior monitors do in their week day school, creates an indifference, that proves fatal to their improvement.

I know of no method so likely to promote our cause as one that would introduce some system like that of the free school. The time allotted to us for instruction is comparatively short, and we should attempt but

little, and endeavour to do that little well ; our progress must be slow, and we can make that progress certain. The same rule that directs their steps to advancement in their studies serves to guide them to improvement of behaviour.

Many schools have no doubt framed a set of rules, attempted to establish a system of discipline, but want of experience, and want of perseverance has caused their little success. Experience is necessary to know what rules should be made ; and perseverance is requisite to enforce them. When I entered college, a copy of the laws was given to me ; the second law was, "*No student is allowed to wear his hat within the walls of the college.*" And I do not remember to have seen a student with his hat off ! This law could not be complied with ; and want of experience gave rise to a law that would scarcely ever be followed. There were thirty laws, and like some of our corporation laws, they were never enforced. These remarks apply to the Sunday School rules. They are made, committed to memory, and there the matter ends. They take no trouble to enforce them, and they are committed to memory to be forgotten. The rules for the order of a School should be similar in every class. To gain sufficient influence over a class, so as to obtain a strict observance of any set of rules, we must possess an even temper, a good knowledge of character, and more than an ordinary stock of patience. We must commence with some rule they already observe, or that can be easily enforced, and proceed to others more difficult. When a scholar has forgotten a rule you have told him some twenty or thirty times, you will find that patience is necessary to tell him yet another time ; and when he repeatedly commits the same fault, you will need a good temper to bear with it ; but above all, a knowledge of character will be of most utility in overcoming and changing a child's evil disposition.

(To be continued.)

#### THOUGHTS ON THE EFFICACY OF SUNDAY SCHOOLS.

##### *Effect of Sunday Schools in Correcting the Religious Prejudices of the Age.*

I will have mercy and not sacrifice, saith the Redeemer ; and many of the followers of the meek sufferer for mankind have for ages endeavoured to spread his peaceful doctrines, with swords reeking with the blood of thousands. With the glad tidings of salvation on their tongues, and death and torture in their hands, have they erected an altar to him who said, "Thou shalt love thy neighbour as thyself." The shrieks for mercy of the numberless victims, and their dying groans, have ascended to the mercy seat of Heaven ; and mercy wept to find her peaceful doctrines so shamefully profaned.

Enthusiasm kindled the fire, fanaticism fanned it to a blaze ; ignorance, superstition, bigotry and persecution, spread the destructive, desolating flames far and wide. The thousands who have writhed in agony, under the excruciating tortures of

the inquisition, those whose blood deluged the valleys of La Vendée, the hundreds that suffered at the stake in England, the Scottish heather, died with the blood of the covenanters, and in this western world the quiet quakers, driven from their peaceful abodes, by those who had scarcely concluded their prayers for their escape from the persecution of others, prove that no sect nor country, since the establishment of christianity, have been exempt from the merciless scourge of religious persecution. We cannot attribute it to ignorance *alone* : the wise, the learned have been its promoters. It could not be *superstition* : it has raged in the most *enlightened* age. An infidel would not say it was owing to the *religion* they professed. Search the Scriptures, read the precepts of the Saviour. "If a man smite thee on one cheek, turn to him the other :—" but I say unto thee "forgive thy enemy, love them that despitefully use you." Do these precepts sound like persecution ?

However difficult to trace the source of it, yet the dark clouds of calamity that have hung over the christian world for ages past, have cast a shade upon that fair encomium once so justly due, "see how these christians love each other." But the golden age of christianity has recommenced ; once again Messiah's peaceful reign pervades the hearts of his people, and breathes a spirit of forgiveness and humility among the sons of men. We may hail the advancement of an happier day, when *all christians* "shall keep the bond of peace in the unity of the spirit :—" and we cannot but admire the beautiful display of divine wisdom that has wrought so happy an effect in correcting the religious prejudices of christians, and enforcing that necessary gospel precept, "love as brethren." This has been by diffusing the *knowledge of his holy word*. BIBLE SOCIETIES have laid the foundation, and *Sunday Schools* have carried on the superstructure ; in these institutions *children* are taught the bible, and they are *early instructed* in the simple truths of religion. In their teachers they behold a band of brothers, united in christian love and fellowship, though separated by religious sect ; and these are the *examples* presented before them and their parents. Prayer meetings, at which more than one sect bend their knee ; an *association of Sunday*

*School Teachers, of almost every denomination, pursuing the same design with the utmost harmony ; an anniversary, in which thousands are concerned, who know each other as christians—will the parent bar his door against the visit of a Sabbath School teacher, because he belongs not to the same denomination ? Think you he who has seen the steps of his children arrested in their career of vice, and directed in the way of life by the exertions of some Sunday School conductor, wishes to leave them in the care of a more orthodox guardian ? Already is the effect of these Sunday Schools upon the conductors, and upon those who have been there taught, wonderful to behold ; nor has it been the work of ages : but a few years have passed away ; the blessings of unity, harmony and love are spread far and wide ; and what may we not hope for the ages to come ? Would we promote the interests of religion—let us support Sunday Schools ; one of them will effect more in preventing the prejudice that otherwise will hang over the minds of the rising generations, than a host of those whose efforts will be directed to remove that which will be so firmly rooted in their minds.*

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## SUNDAY SCHOOL ANNALS.

### THE WHITE BOOK.

[Continued from page 290.]

There is a moment when the heart is glad ; that incidents, which at any other time would have passed unnoticed, become sources of delight. With a thoughtless eagerness, a childish avidity, do we pursue and seize every object likely to give us a moment's pleasure.

I had attended much earlier than usual, and, instead of going into the school, it afforded me so much pleasure, to observe the different looks and actions of the children as they approached the place of instruction, that I stood by the door, enjoying the scene with rapture ; and the superintendent coming out of the School, for a moment came to me, and as I inquired the conduct or disposition of the boys, who were approaching, his remarks gave me both pleasure and instruction : “ Look,” said he,

"there are two boys crossing the street ; they live just opposite : that is their mother standing in the door, looking after them ; she feels proud enough of them *this day*. The eldest is about ten years of age ; he was rewarded last year, and is considered one of the best boys in the School. See how he almost drags his little brother along ; there is time enough to walk a mile, yet he has, no doubt, been hurrying his mother this half hour. Look at their dress, how neat and clean : the most conspicuous part of their dress you will observe, is their shirt collars. Their little, sleek, well-combed heads, just peeping out of them. Their shoes have been well cleaned—see how they shine : their pocket handkerchiefs how nicely they are folded : they will, likely, remain so all day. That little girl, looking out of the window, is their sister ; she belongs to the female school : listen to the brief, yet pleasing history of that family ; their father is a labourer, and about five years ago, before his children joined the Sunday School, spent his sabbaths in sauntering around the docks, looking at the shipping, or loitering about the streets, stopping at this tavern, or that porter house, to pass away *this day*, that lay so heavy on his hands. The difficulty of supporting his large family was his theme of discourse : to those who inquired after his family, the hardness of the times was his excuse. Already the multiplied miseries of want and wretchedness, had made rapid strides into the abode of cheerless poverty ; the demon of dissipation knew him as his proselyte, his hand was stretched to seize his prey—but the protecting arm of *Sunday School Benevolence* interposed ; the pride of a mother's heart, awakened by the *well-deserved praises bestowed on her children* at the Sunday School, caused the *first attention* ever paid to her hitherto neglected children. Gratitude for the repeated visits of the conductors of the Sunday School, and for the *disinterested favours shown to his family*, gained a *father's attendance at the church* ; gradually was he drawn from his dissipated destructive course of life ; and if you would ask now who are his acquaintance, you will be answered, the pastor of the church, the elders of the congregation, the superintendent, and teachers of the Sunday School. Would you know where his sabbaths are spent ?—look in at the church during divine

worship ; a husband, a wife, three children, and an aged parent, attentively *listening to the doctrines of salvation*, will give a conclusive answer. Would you inquire after his family, notwithstanding the difficulty of supporting a family these *hard times* : children decently clad, a father conducting himself with propriety, a mother attending to the concerns of her household entitle them to respect from those who five years since, thought it a disgrace to acknowledge their acquaintance. Do you see that lad approaching with hasty steps the place of instruction : observe how well he is dressed—his actions accord with it. He has reason to be thankful to ‘the giver of every good and perfect gift,’ for conducting him to the Sunday School. This is the fourth year he has been connected with our School ; and an honour he has been to it. The youth you see turning the corner, though he has no shoes to his feet, and his clothes are of many colours, yet he is likely to be the reformer of a large family. That little boy is his brother, and is a very active and intelligent child.

“ This family have, like many others in this part of the city, in the same circumstances, much to contend with. The father works hard, but *he also drinks hard* ; and if you were to pay him a visit this afternoon, you would find him as I have found him, and many other unnatural parents, more than once on a Sunday, insensible with drunkenness ; neither washed, shaved, nor dressed. The mother has a large family to take care of, and besides keeping a cow and raising hogs, takes in washing, in order to support them ; so many necessary employments take away her attention from the children. They all attend the free school, and the two boys have received much benefit from the instruction they have there received. When I first paid them a visit, I despaired of success, for the father said the mother had so much to do on Sundays she could not attend to them ; and for his part, he thought the children got learning enough at the free school during the week. Perseverance has done much *here* ; the boys have belonged to the school about two years ; I have visited the family regularly ; the teachers of their classes have also paid them many visits ; the boys have been rewarded ; by their industry



they have earned each of them a bible, and a number of small tracts. The mother begins to find time to dress them on Sundays; and the father, if he is drunk on Sundays, or any day, when the visiter calls to see the family, sneaks away until he is gone. That is a good symptom: if you cause them to feel ashamed of their conduct, you may indulge the hope that *repentance is at hand*.

"The well-deserved praises the boys have received from the visitors and from their teachers, have been repeated at home; it has excited the pride of the parents as much on account of the attention paid to their children, as it has caused shame for their own neglect; and the children richly deserve the reward they will this day receive." The sounding of the church bells now reminded us that the hour of school had arrived.

(*To be continued.*)

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#### ORIGINAL COMMUNICATIONS.

[For the S. School Teachers' Magazine.]

##### NECESSARY PRECAUTIONS IN RECEIVING SUNDAY SCHOLARS.

THE irregular attendance, and the loss of many of our scholars, originate in the carelessness evinced by those who admit them into the schools. The impressions a child receives on the *first day* of his attendance at a Sunday School, will have much influence on his subsequent conduct. The respect we pay to people in the world, is generally proportioned to the respect we receive from them. This, if true, is equally applicable to children. The attention *they will pay* to the duties of a Sunday School, will be in proportion to the attention *paid to them* by its conductors. If but little notice be taken of them the first day of their attendance, and they be allowed to sit in any part of the school, in any class, and be at liberty to go and come the first Sunday or two as they please, you will never obtain much command over them afterwards. In the school to which I belong, our very regular attendance, and our having retained all our scholars for the last two years, is owing (among other good



practices) to the manner we have admitted them. Formerly when a boy came into the school, he sat down wherever he pleased ; sometimes finding some of his playmates in the school, he would have a long conversation with him, to the confusion of a whole class. Perhaps he would remain there a Sunday before any notice was taken of him ; and then some one of the teachers would tell the superintendent there's a new scholar in the school, he would send the secretary to put down the boy's name, and see what class he was in ; then the secretary would come up to the boy, and the following conversation generally took place : " What is your name ? " " John ———. " " Where do you live ? " " In ——— street. " " You are in this class, are you not ? " " I don't know sir. " The teacher of the class would then take his share of the interrogations. " Did you sit here last Sunday ? " " Yes, sir ? " Then he belongs to my class. " Can you read ? " " Yes, sir. " " There, " said the teacher, *throwing him a book*— In this way was a boy received into our Sunday School.

The parents of this child would scarcely ever be visited, unless he absented himself ; and this boy would come to school when he pleased, and go away when he pleased : the school had paid little or no attention to him ; and he in turn would pay little or no attention to its duties. We now receive them in quite a different manner. Last Sunday, a boy attended the first time. When the superintendent went round the school, as it is his custom, to call the roll, the teacher of the class in which the boy had seated himself, pointed him out to the superintendent, who, taking the boy by the hand, led him to a seat by the superintendent's desk, and told him to sit there and look at the school, and when it was dismissed, he would come and talk to him about joining the school. After the exercises were over, and the scholars had left the school, the superintendent remained, and the following is as much as I can recollect of the conversation or dialogue between him and the new scholar : " Do you wish to come to our Sunday School ? " " Yes sir. " Can you come every Sunday ? " " I don't know sir. " " Have you any thing to do on Sunday ? " " No, sir ; only sometimes ; we don't get breakfast early enough on Sunday morning. " " Do you go to school in the week ? " " Yes, sir, I go to the free school ; so does my

brother John?" "Have you any more brothers besides John?" "Yes, sir, two more, and they go to a madam's school next door; they are not big enough yet to go to free school, it is so far." "Where do you live?" "In — street." "What is your name?" "James —, sir." "Well James, would you not like to get a bible?" "Yes, sir, my mother wants a bible." "Well James, you must study your book, and come regularly to school, and you will soon get one. Come again James, and I will give you a seat in a class this afternoon; and then I will call on your parents next week, and after that, perhaps, we will let you join our school;—you can go now." The boy went, and no doubt related all that had been said to him; and should he join the school, there is certainly more hopes of him than of the other. I only give this, Mr. Editor, for your consideration; and if you think it worth the attention of Sunday School Teachers, you may insert it.

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[For the S. S. T. Magazine.]

(No. 1.)

AN INQUIRY INTO THE SUBJECT OF CHALMER'S "CIVIC ECONOMY," AS APPLIED TO THE EXISTING STATE OF SOCIETY IN THE UNITED STATES OF AMERICA.

The excellent papers of Dr. Chalmers on the system of "Localities\* in large towns or cities," as a means of ameliorating the condition of the poor, are replete both with good sense and feeling, and the practical use that has been made of them at home; and the many efforts to render them subservient to the benign purposes of benevolence on this side the Atlantic, speak an encomium in their behalf, highly recommending the system they advance to the observation and experience of the wise and good; and to attempt to throw any obstacle in the way of the progress of the supposed usefulness of a plan so well defined, and so highly approved, might be deemed an invidious, as well as an ineffectual effort. Yet it may be remarked, that the animated zeal of the christian philanthropist too often urges him, with an indiscreet avidity to embrace such plans of benevolence

\* The term localities as used by Dr. Chalmers, implies assuming a small district of a populous city, for the purpose of a benevolent intercourse, after the manner of pastoral visits.

as present the specious promises of doing an *abundance of good*; at the same time neglecting the homely maxim of "slow and sure." It is true that the bold and philanthropic experiments that have been made here and elsewhere to oppose the current of infidelity and irreligion, and for the suppression of pauperism, are to be applauded; and it would be delightful, indeed, to behold a consequent measure of success, proportioned to the desire to do good, that has prompted to such disinterested efforts in behalf of suffering humanity. Such experiments, however, as have been here made, have and will continue to prove, that Dr. Chalmers' civic and christian economy of large towns, cannot be successfully adapted to the peculiar circumstances of American society without some material modification. In the course of these essays, I shall endeavour to point out such measures as offer the best promise of giving success to the operation of such a system among us. Much reflection on, and a partial experiment of these excellent plans, will enable me to render some little justice to so difficult a topic, and upon which much has been well said. But after all, the best answer to inquiries on such important subjects is experimental knowledge and practical results.

Since the first appearance of Dr. Chalmers' sensible remarks, the friends of the poor in our city have afforded an abundance of information and facts growing out of their faithful and persevering exertions in introducing his system. Authentic details of these are to be found in the *Christian Herald*, and *Tracts*, No. 1 and 2, published by the association of Sunday School Teachers.

By the little success that has attended the application of the plan here, it would seem that the only successful experiments have been those made in conjunction with Sunday School committees; and there is good reason to believe that little can be *effectually* done except in that way, and on no other plan may success be so well hoped for. Several of our benevolent societies have in turn emulated the admirable example of their more successful competitors in the city of Glasgow, in such essays to do good, though forgetting the widely differing characteristics of the population they would thus controul. More than once our vast metropolis has been apportioned to select committees for these ends, embracing even those distant points that lay far beyond the compact and populous sections of the city, the only pro-

per field for such exertions ; and this has been done without a judicious selection of visitors of a suitable order and character ; but the plan was publicly announced, and the citizens were invited to choose such districts as were personally convenient to them, or to enter on such as had not previously been occupied. An experiment on so broad and general a scale, as had been predicted *never was carried into effect*. It is true, a few of the committees made some transient efforts, but with only partial success. A similar plan was organized by the "Society for the Suppression of Pauperism ;" and their committees composed of respectable, intelligent and benevolent individuals, were instructed to explore the whole field within their limits. The precise subjects of their inquiry were directed to be, the population of the families, the ages of individuals, their need of vaccination, their condition and circumstances, the want of bibles and tracts among them, and their ability to support institutions established for such purposes.

Only two of the apportioned districts were visited, or thoroughly examined, and doubtless owing to the form in which the committee presented itself, the fruits of such experiments were not sufficient to invite a second attempt ; and thus the failure of these two extensive schemes to do good by practising on Dr. Chalmers' "System of Localities in large Towns," seems to present a silent testimony that every design of good, for the blessing of the human family, should be like the "grain of mustard seed, growing up to afford shelter to the birds of the air ;" or as the "leaven that was hid in three measures of wheat, till the whole was leavened."

S.

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[For the Am. S. S. T. Magazine.]

FEMALE EDUCATION.

It is no less extraordinary than it is a striking proof of the weakness and imperfection of human reason, that so long as the education of the mind has been a subject of anxious inquiry, there should yet exist so many different modes of instruction as the present era presents ; and that there should not yet be unfolded

to the world some uniform and effectual system for advancing the mind of man with success through all the paths of literature and science, as well as to train and controul those varying passions, the subordination of which is to be a source of contentment to himself, and of praise to his beneficent Creator. The subject is one of too great importance to the vast interests of the human family not to have engaged in turn the pens of philosophers, statesmen, divines and civilians ; and according to the force of their several arguments, some favourite theory has prevailed to the preclusion of some matter-of-fact plan, founded in daily experience, that has first thrown its glimmering rays from the solitary village school, or the closet of private and parental instruction : and if the world was more prone to listen to the sober excerpts of common sense, than to the splendid theories of scholastic recluses, the advantage would long ago have been on the side of a virtuous and enlightened population. I have been led into these reflections by a consideration of the great difficulties attending female education in our *public schools* ; and awakened to an inquiry on the subject by the affecting appeal of a female teacher, under the signature of Mary, in one of your early numbers, and it has equally excited my surprise and regret that considering its importance, it has remained so long unnoticed. The object of my present remarks is rather to revive this interesting subject than particularly to discuss it, hoping that it will ere long find some able advocate among the ranks of Sunday School Teachers. I will therefore only remark by the way, that such is the depravity of the heart, it soon discovers its enmity to those real sources of its own happiness, the lights of knowledge and religion ; and is only to be won to the participation of them by rewards, and on the other hand to be restrained from evil by the terrors of punishment. Since then a system of rewards and punishments seems necessary for such unhappy existing circumstances ; it is important to notice, that as it regards the discipline of female education, they should be so administered as neither to give an ascendancy to natural pride, nor altogether to depress emulation. The one would destroy that delicacy of mind which it is the true interests of education to cultivate, and in

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which lies all female excellence and greatness, while the other would foster that spirit of jealousy and envy, which, like the incursions of the Goths and Vandals, would soon desolate the most polished and cultivated fields of literature and science. Let the rewards of female scholars be bestowed without *partiality* or *display*, and their punishment be administered with *privacy*, *meekness* and *patience*.

WILLIAM.

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THE DUTY OF COMMITTING OUR CONCERNS TO GOD WITH PRAYER.

How cheering to the heart, "bowed down and disquieted," are the comfortable promises of the gospel; and a faithful reliance upon these will ever prove as much the Christian's joy, as it is his duty; for solemn, fervent, effectual prayer is the sacred obligation and engaging practice of every true disciple of Jesus Christ. As we read the divine record of the Redeemer's words—"your Father in Heaven knoweth you have need; faith should guide us," to "ask that we may receive;" and a pious earnestness of soul should prompt us "to acknowledge God in all our ways," as well as to seek him in our seasons of calamity and sorrow. A just dependence on Divine Providence, is too little the characteristic of the Christian's *unbelieving* heart. He calls Him the God of his salvation; yet when does he commit the varying concerns of his life into his hands of power and mercy? How often does he neglect in the midst of prosperity to hang his cares on the arm that has hitherto helped him; and when does he take up the faithful theme of David, and piously say, "I will cast my burdens on the Lord, for *He careth* for me;" and "my soul wait thou *only upon God*: for *my expectation is from him*;" "but the Lord has not left himself without a witness;" and by the pious example of his servants, recorded for our edification in the Holy Scriptures, Christians are called to dedicate themselves to the Father of mercies, and to commit all their concerns with prayer into his hands, and his alone. With these short and suitable reflections, we intend to offer to the readers of this magazine, a pleasing and affecting instance of the Christian practice urged by the above remarks. It is only with emotions of de-

light and reverence, that we give the following fervent lines, in which (as we trust) by faith and love, this work of usefulness, devoted to the interests of Zion, and the cause of Christ, was committed into the only hands that could prosper it to that glorious end. With pleasing satisfaction, we have culled them from the methodically arranged papers of our regretted friend, T. J. and following the precedence of the inspired writers, we would record for the instruction and encouragement of "the household of the faithful," so exemplary an instance of fervent and faithful prayer.

7th November, 1823.

ALMIGHTY God, my heavenly Father, Thou great source of all light and knowledge; from whom every good and perfect gift descends, I pray in the name of thy beloved Son Jesus Christ, my Saviour, that Thou wilt give thy blessing to the work which I am now about to commence; that it may be conducted with wisdom and discretion, under the influence of thy Holy Spirit; with entire faith and confidence in Thee, and a humble sense of my great imperfections. May it, (by thy Divine Power,) be made beneficial to the rising generation, and useful to those who instruct them.

To this end I beseech Thee, O God, to irradiate my mind with heavenly truth, and fill my heart with love to Thee; and such a concern for the eternal interests of my fellow-creatures as thou requirest. To Thee I dedicate my humble efforts; and to Thee I look for their success, through Jesus Christ. *Amen.*

### SELECTIONS.

#### ON SCRIPTURE LESSONS.

[From the London S. S. T. Magazine.]

It is not half a century since the Christian was called upon to engage himself to the cause of the Lord, in the instruction of the rising generation in the principles and practice of our most holy religion on the Christian Sabbath. Since the period of the original formation of Sunday Schools, they have through every succeeding year extended their widening way, and multiplied, not only, I trust, their numbers, but their usefulness and their zeal, in a ratio which will not, we hope, diminish, but increase, until there shall not want room or opportunity for instruction for one of the sons and daughters of Adam over every part of the globe. As their importance is admitted, and their magnitude in some measure established, of how much weight has it become, that every possible means should be used to turn these our opportunities, with which we are so highly favoured, to the best advantage. Here a question seems naturally enough to arise, and we inquire, what means within our power are most calculated to promote the great end which all Sunday School Teachers have,



or ought to have in view—the diffusion of the knowledge of the Holy Scriptures? With a desire, which, I trust, is single to the glory of God, I would beg to recommend to the notice of my fellow labourers the plan, as sketched in the Table below. The interrogative system, as has been before hinted, will not, I think, lose weight by careful scrutiny; but, on the other hand, will be found to increase its claims and strengthen its demands upon the great majority of our anxious fellow labourers in the vineyard of our Lord. It is not, indeed, sufficient to learn to read the scriptures; nay, I am prepared to maintain, it is not sufficient even to commit them verbatim to memory, for all this may be done at very much expense of labour and application; and, strange as it may seem to those who have not witnessed the fact, without apparent or ascertainable advantage. I have often witnessed with pain, when portions of scripture have been committed correctly to memory, that on asking the meaning of this or that, I have looked and waited in vain for a reply. Understandest thou what thou readest? how shall we know except we are taught. But read and question, and the veil is turned aside, darkness is chased away, and the Spirit's meaning shining upon the hidden treasure thus digged up, the mine is exposed in all its beauty, and teacher and taught find it good to search the Scriptures. That the subject may be favoured with all that consideration which its importance demands, and crowned with that success which its merits are calculated to afford, is the prayer of

W. B.

I would recommend that a Table, something similar to the following plan, should be annually printed, with a question book for the teacher, with references for the subjects given to prove.

*Table of Sunday School Subjects and Lessons for the Bible and Testament Classes.*

| 1824.  | Find proofs from Scripture, with Chapter and Verse, to the annexed Subject. | Bible Class Lessons for the |            | Testament Class Lessons for the |             |
|--------|---|-----------------------------|------------|---------------------------------|-------------|
|        |   | Morning.                    | Afternoon. | Morning.                        | Afternoon.  |
| Mar. 7 | Of the names of God. . . . .  | Gen. Ch. 1                  | Acts Ch. 1 | Matt. Ch. 2                     | Matt. Ch. 3 |
| 14     | That God lives for ever. . .  | 2                           | 2          | 4                               | 6           |
| 21     | That God can do all things. .   | 3                           | 3          | 6                               | 7           |
| 28     | That God is every where. . .  | 4                           | 4          | 8                               | 9           |
| Apr. 4 | That God knows all things. .  | 6                           | 5          | 10                              | 11          |
| 12     | That God is our Creator. . .  | 7                           | 6          | 12                              | 13          |
| 19     | That God is holy. . . . .   | 8                           | 7          | 14                              | 15          |
| 26     | That God is just. . . . .   | 9                           | 8          | 16                              | 17          |
| May 2  | That God is good and merciful.  | 11 to 39 & 12               | 9          | 18                              | 19          |
| 9      | That God is true and faithful.  | 17                          | 10         | 20                              | 21          |

## VARIETY.

To instruct, and at the same time afford amusement ; to please without wearying the mind, to lead to meditation, to invite to reflect, has ever been the aim of those who have attempted didactic writing. In occasionally offering to our readers, under the head of "*Variety*," a number of short, detached sentences, original and selected, (keeping the education of children always in view) we hope that some of them may become subjects of serious consideration, and may lead to beneficial practical results.

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[From the Port Folio of a S. School Teacher.]

## THOUGHTS ORIGINAL AND SELECTED.

"The principal part of education is to insinuate into the young and tender mind the love of God and Virtue ; and as we learn best from those we love most, the first step to be taken is to make ourselves beloved.

The deprivation of an object increases the ardour to obtain it ; this principle may be directed to usefulness in the early education of children. Never allow one object, however useful or pleasing to them, long to occupy their attention. Let them *sometimes abruptly leave off, when they have an inclination to proceed*.

The aim of parents should be to practice truth and virtue, that their children may admire and follow their examples.

It is of great importance to set children good examples in *trivial affairs*, for children in general act by *imitation*, therefore as far as can be, they should see nothing but what they may imitate.

The mind of a child is a mirror, reflecting the daily scenes of the world ; how important and necessary then that objects of virtue and truth be continually before it.

Juvenal says, "the greatest reverence is due to children." I would add, they are the nicest observers in the world, and they will closely imitate their superiors. Those who teach others should first learn to subdue themselves.

Children will be *insincere* if not permitted to speak their minds *freely*.

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The more you can teach by *conversation*, instead of books, the better, as it generally makes a deeper impression.

Let your rules for *children* be few ; for if you burden them with many rules, one of these two things will necessarily follow : you must either *punish* them *often*, which will make correction too familiar, and consequently *useless* ; or you must let the transgression of some of them go *unpunished*, whereby they will, of course, grow *contemptible*, and your *authority* become *cheap*. Make but few laws, and you can the better enforce them. When *one* is established by *practice*, you can add another.

It is impossible to gain the *confidence* of *children* without conciliating their esteem and *affection*.

*Nothing* that *children* have to do should be imposed as a *task*. Should they be ordered to practice any amusement at a *certain time, every day*, they would soon get tired of it.

The thoughts of a child resemble a lighted candle when exposed to the wind—no sooner do they ask a question, than their thoughts and their eyes are wandering elsewhere : if your remarks are to profit them, they must be short and sprightly. Children must be answered *briefly* and *immediately*.

Whatever may be the opinion of different observers, on the effect of *emulation*, in enlarging the intellectual powers, there can be but one opinion as to the general result of its operations on the dispositions of the heart—for it stimulates and encourages some of the darkest passions of the human mind, and subverts those motives, and undermines those sentiments of affection, which it is one main purpose of christianity to enforce.

Instruct *mothers* to teach their children ; *early instructions* are SECOND NATURE ; or rather, education is the *correction* of fallen nature.

The *Christian* should ever look on the affairs of the *poor* as his own *personal affairs*—to express it emphatically, “the poor should be always with him.”

Plato says, “he is a *cripple* who cultivates his *mind alone*, and suffers the body to languish through sloth and inactivity.” The remark includes much important truth and good sense for the consideration of Teachers and parents.

Many useful hints may be given to improve the domestic economy of the families in the course of Sunday School visits, for many pernicious habits prevail, preying on the life and health of the children of the poor: the necessity and usefulness of this is well expressed in the following remarks:—"Though the improvement of the mind ought to be our constant aim, yet as the *mind* cannot accomplish any thing of worth or importance, without the aid of the body, assuredly it is incumbent on us to promote the health and dexterity of the body, that it may be capable of assisting, instead of impeding its operations.

"The love of nature is one of the best lessons to young scholars—to see the grass spring—the plant shoot, and the flower blossom, are among the finest objects of contemplation. What ingenious youth ever heard the birds sing, the lambs bleat, or the noble horse bounding and neighing in the pasture, and warmed not with emotions of a superior kind?"

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A PLEASING REFLECTION FOR RELIGIOUS INSTRUCTORS.

"As you educate *these* children, they will educate *theirs*; and so on till time shall be no more; and if you thus "turn many to righteousness;" when the great shepherd shall appear, you, with other shepherds, will receive a bright and fadeless crown, "reserved in heaven," "for your labour of love,"—how important the charge; the forming the minds of the next generation; persevere then, and so instruct your pupils that they may become a blessing to the world in every station; and bright angels to all eternity!

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[From the Trenton Emporium.]

A BRIEF ANSWER TO A VERY COMMON EXCUSE FOR NOT DOING GOOD.

"If I had leisure."—Ah, yes, if you *had* leisure, what would you do? Why says the man who is engaged in business, "if I had leisure," I'd prosecute this charitable object; I'd aid in such and such benevolent plans; I would do a great deal of good. But I am so much engaged, that I have not a spare moment to devote to any thing but my business:—The man is innocent in his declaration; he really believes what he says. He does not know,

because he never experienced it, that *leisure* is the mother of *indolence*, and that if he had *plenty* of one, he would, ninety-nine chances of a hundred, have the *other* in exact proportion.

People are very apt to be very much mistaken in this affair of "*leisure*." There are a very few men that put every hour of their time to the best possible use. Often those who have the *least* to do, don't *half do that little*; while those who are *most engaged do every thing thoroughly*! I'll give a plain illustration, drawn from every day's experience. If you want any matter, whether of profit or charity of what description so ever done—done expeditiously—and well done too—go to—not the man who half his time stands or sits with his hands in his pockets, but to the very identical person who, being a *thorough business doing man*, is *always at work*;—that's the man for you.

An *idler*, from habit, regards every thing that requires a little labour, study, or confinement, as an ant looks at a mole hill—it seems a mountain. But an industrious man, from habit, looks at the labour with the eye of a man, *is not afraid of it*; and herein lies the secret spring of *his ability*; he does not loiter or hesitate; he acts promptly—spiritedly—*immediately*.

### SUNDAY SCHOOL FACTS AND ANECDOTES.

#### RELIGIOUS THOUGHTS OF LITTLE SUNDAY SCHOLARS.

[Communicated by a Superintendent of one of our S. Schools.]

"MOTHER," said a girl of ten years old—"have you *faith*, mother?" "My dear child," replied the parent, "that is a great thing to say *I have faith*." "But mother," she continued, "I want you to tell me if you have *enough faith*?" [Here the child wept aloud.] "For I thought of it *last sabbath*, when I saw you *sew the button on my belt*." "O!" said a younger sister, joining in the conversation, "if I *knew* as much as you did sister Mary, I believe I *should not* have told that lie I did about the thimble." Here the mother quoted a passage from the parable of the talents, telling them that they would at last have to account for all the knowledge that had been given them; the words not being repeated precisely in the text of the scriptures, the children quickly corrected their mother, saying, "that is not right, mother; this is the way it is in the Bible:" "After

a long time the lord of these servants cometh and reckoneth with them." "Oh, what a wicked servant that was," said the little girls; "and that steward too was wicked, that did not forgive his fellow servant one hundred pence, when his lord had pity on him, and forgave one hundred talents." "How I pity Mrs. O—," said the eldest girl, and I often pray for her. "Why in particular for her?" said the mother. She replied, "because she has so many trials." "So do I pray for her too," said the youngest, (seven years old,) "and I don't want *any body on earth to hear my prayers.*"

Such is the pleasing tenor of the juvenile mind under Bible instruction; and who is not *reproved* as they are reminded by our little Sunday scholars in their conversation as above related of the following gospel precepts: "What doth it profit if a man say he hath *faith* and have *not works.*" James ii. 14. "Forgiving one another, even as God for Christ's sake doth forgive you." Ephes. iv. 32 "When thou prayest, enter into thy closet and pray to thy Father which is in *secret.*" Matt. vi. 6. A practical comment on these scripture texts is found in these religious thoughts of our little Sunday scholars.

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MORAL INFLUENCE OF SUNDAY SCHOOLS.

Two boys, who had formerly been very careless and irregular in their attendance at Sunday School, told their teacher (who inquired after their parents,) that they were going in the country for some weeks; "and are you going too," said the teacher? "No, sir," replied the lads, "*we must stay to go to Sunday School.*"

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A LAD, who had been for a long time at a Sunday School, and had greatly reformed in his conduct, was engaged at the store of an apothecary; but his parents finding it hindred his attendance at church and Sunday school, they removed him, saying, "we cannot bear to see him lose so much by giving up his Sunday school, for the gain of his wages won't pay for all that."

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SEVERAL *Sunday Scholars* were attendants at a public garden during the week, yet could not be prevailed on to attend on

*Sabbath evening*, though threatened to be discharged if they did not. They were, however, for some time retained, as their decent appearance and conduct made it desirable to have them. Other boys were obtained for the Sabbath evenings, and were called the *Sunday Boys*. This greatly displeased the Sunday scholars; and as they were often urged to break their good rule, they at last turned from the temptation by voluntarily discharging themselves.

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SOME of our lads that are now apprenticed receive the strongest commendations from their masters for their steady habits and strict behaviour. They cannot be prevailed upon to go from home in the evening, but are usually engaged in reading, while their companions are idling their time at the door, or in the streets.

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WE have succeeded, to the surprise of the parents, in reforming many of our scholars from lying and swearing, and also from the injurious habits of chewing and smoking tobacco; and some of them will not play with any other companions than the Sunday scholars. It is pleasing to notice the restraint of improper conduct, loud and boisterous play, even among the most careless, at the appearance of the teachers. This effect ought to be deemed a token of good, as it cannot arise from any principle but that of a laudable pride to have their good opinion—a principle too, which if once extinct in their breast, would rapidly lead them to the basest conduct. In regard to such moral restraint as these facts and examples show, we are led to remark to teachers—"despise not the day of small things."

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#### THE POWER OF FAITH.

A GIRL of thirteen years old died a few weeks since in our neighbourhood, experiencing the most happy temper of mind—beautifully illustrating these words of the psalmist: "out of the mouth of babes thou hast ordained strength;" and to the many who are disposed to gainsay such excellent displays of divine grace, we would answer in the same words of the Redeemer



himself: "yea, have ye never read, 'out of the mouths of babes and sucklings thou hast *perfected praise*.'" "

A few weeks before her sickness, of her own accord, she called on a pious young woman, asked her to teach her more about the Bible, "for I am much troubled," said the child, "about my soul." This pious friend explained with simplicity, the way of salvation, and directed her to the Saviour of sinners, telling her to go home and *read the Bible*. This she diligently did, and was shortly so ill, as to leave no hope of her recovery. But she grew in grace and in knowledge daily, and died with the most joyful hopes, and an admirable strength of faith, saying, "she *wanted to go*, that she might be with her Saviour." Her love seemed boundless; and it was usual with her to say, "I love every body that *loves my Saviour*; I love them so much, I want to put my arms round their neck; and I want *every body* to love my Saviour, that they may be *glad as I am*." She sent for two aged persons, who had led profane lives, and exhorted them with great firmness and tenderness, as also several of her little companions. Shortly before her departure, she said to a pious friend, who often visited her, "When I am dead, tell the *children* to think about religion; speak to them from these words: 'those that seek me *early* shall *find me*.'" A few hours before her death, she joined, as she had often before, in singing the following favourite verse of the 17th Psalm:

"This world's a dream—an empty show;  
But the *bright* world to which I go,  
Has *joys substantial* and sincere—  
When shall I wake and find me there?"

Such was the pious love, the heavenly desires of a child, young in years, but not in wisdom, verifying the prophetic truth of Isaiah—"The *child* shall die *an hundred years old*, but the *sinner* an hundred years old shall be accursed." At beholding so bright an example of the *power of faith*, what heart can fail to say, "let me die the death of the righteous."

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THE FORCE OF EARLY HABITS.

THE following anecdote was related at a meeting of the Association of Sunday School Teachers, by one of the members, and

it is a striking example of the utility of Sabbath Schools, and proves the force of habit, and may teach how highly such habits should be appreciated.

A missionary to one of the western counties of this state, held a meeting on a Sunday evening, in a thinly inhabited country. The roads were so bad, that travelling in any other way than on foot was impracticable; the difficulties he had to encounter almost disheartened him; and he began to fear that he should not do any good in so unpromising a country. When he came to the place where the meeting was held, he found a few collected together; some from a distance as far as he had come himself. As soon as he was seated, he was surprised to see a boy neatly dressed approaching, and after shaking him affectionately by the hand, he asked the missionary if he recollected him. Years had passed since they had met, and the image of his Sunday scholars, with their names, had been forgotten. Did you not, inquired the boy, teach in the Sunday School in ——? and do not you remember the boy who was your class monitor? My dear James, said the delighted missionary, taking both the hands of the boy extended within his own, (and pressing them as the circumstances connected with the Sunday School flashed across his mind,) my dear boy, how you have altered in looks—how glad I am to meet you *here*—how came you to this meeting? I had heard, said the boy, that a missionary from New-York, was to preach here this evening; and I wanted to see if he knew any thing about *our* Sunday School: besides, since I used to go to school on Sunday, I would much rather attend church. I do not know what to do with myself. I was so glad when I heard there was to be a meeting in our township once more. The surprise at meeting a Sunday scholar in this wilderness, only equalled the delight he experienced at the consciousness, that one boy had, by his instrumentality, acquired the habit of attending divine worship when he had an opportunity. The thought that he might farther advance the good work that had been founded on so good a basis, added fresh vigour to his desponding feelings, and he entered upon his duties with renewed ardour. Such an occurrence as this speaks volumes in favour of Sabbath Schools. The child might have attended at first from

necessity or compulsion ; by degrees he had practised until it became habitual ; and when far away from the influence and commands of the Sunday School, he still retained all its habits, and that day walked many a rough mile, with the hope of hearing something of his former Sunday School, and with a desire to be present at a meeting of christians of the same denomination, with whom he had five years before been accustomed on Sundays to associate.

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What a facility is afforded for the distribution of religious tracts through the medium of Sunday Schools. The conductors of the schools should read over the tracts they distribute among the children, and endeavour to adapt the tract to the peculiar dispositions and depraved habits of the parents and children ; to every one they may become a means of reform, and a light to direct their steps from the dark ways of depravity, as the following extracts forcibly illustrate.

*Usefulness of Religious Tracts.*

“ A pious gentleman travelling in Rhode Island, left the tract called “ The Warning Voice,” at a house where he had lodged one night ;—it was read by a young woman in the family, and proved, as she hopes, and is believed by those who know her, the means of her conversion to God. She has since united with a Christian church.”

“ A man and his wife, who were both lamentably indifferent to the subject of religion, and were removing for the purpose of settlement in a distant part of the country, pursuing different routes, were so long separated, that the lady was filled with the most alarming apprehensions for the safety of her husband. While she remained at M——, in deep affliction, a tract was given her, which, by the Divine blessing, led her to put her trust in Christ, the only true source of consolation. Her husband was at length restored to her, and seeing the change in her character, was led to acknowledge the reality and excellency of true religion ; and they are now, in a destitute part of the country, using their united exertions to promote the spiritual welfare of those around them.”

"In the town of M——, where the above event occurred, a tract given to a profane and dissolute young man, was the evident means of his conversion. He lived in health, a few months; when he was suddenly removed into eternity."

"A lady in New Hampshire, who has been, for several years, a professor of religion, traces her first serious impressions to the reading of the tract, entitled, *No Life Pleasing to God, but that which is Useful to Mankind.*"

"I gave a tract, says a valuable correspondent, to a female servant who was much alarmed in a thunder storm, and accompanied it with some conversation. It made known to her the wrath of God revealed against her, while continuing impenitent, and was the means, as there is reason to believe, of directing her to the only refuge from the eternal storm that is coming on the ungodly. She continues, so far as man can judge, a sincere friend of Jesus."—(*Tenth Report of the American Tract Society.*)

#### IMPROVEMENTS IN SUNDAY SCHOOLS.

"*Review of the Sunday School Minute Book, published by the London S. S. Union Society.*"

"Every plan that will insure punctuality, and lessen the mechanical labour of Sunday School Secretaries, deserves encouragement. We deem this a very useful Book: its contents will be best explained by the following specimen. The secretary will have to fill up the blanks with writing."—(*London S. S. Teacher's Magazine.*)

NOTE.—There is nothing more necessary in the arrangement of the concerns of education societies, than a correct and well-adapted plan for simplifying all the records of their transactions—it is an observation of certain and general application in regard to Sunday Schools, that their advancement, improvement and prosperity are in proportion to the carefulness and correctness of their class papers, and other temporary or permanent records. Point out a school that is advancing with success in their benevolent operations: inquire for the records of that school, and you will find them—not on loose sheets and torn scrolls—or in the pocket book of a secretary, superintendent or teacher, but inserted with neatness, order, and correctness, in a well bound and permanent volume, the pride of

their secretary, and an ornament to their school library. But on the contrary, point out a school declining in all its circumstances—teachers relinquishing their labours—scholars absenting themselves from their classes, and leaving the school—noise and confusion among the several divisions of them that remain, and you will find, on inquiring, that they either have no secretary, or a careless one; or perhaps the superintendent unites that troublesome office to his own, already too burdensome: as for the number on register, not one that is connected with the school can inform you; for out of 6 or 700 that may be noted on their books, they know not *which* of them, nor *how many* are in present attendance, or belong to the school. Ask for their yearly average, their records do not discover it: even the monthly average is uncertain—no perfect record being kept; indeed, there are some schools that have no records at all, save a few pencil'd memorandums on the cover of the school bible, or in the pocket book of the teacher; and no papers in the school but the class paper of each teacher, which, instead of being systematically arranged, and plainly written, is too often only pencilled; and in such a careless and confused manner, that after the close of the month the teacher himself is not able to explain it; and the class book, (if they have any) has neither beginning nor end, but every fifth page is occupied with a new list of names, and only to be followed by the same series of marks, numbers and scratches incomprehensible to any body but the teacher himself. The view we present may be deemed ludicrous, but it is painfully a matter of fact to the injury of some of our Sunday Schools; and it will be discovered by inquiring observers, that our statement is exact; and our object in making these observations, is to lead the minds of teachers to consider the *necessity* of careful and permanent records, as connected with the improvement and prosperity of Sunday Schools; and the influence it has in aiding the subordination of the classes, and controuling their disorderly habits, as well as the pleasing effect it will assuredly have in rendering the conductors of them active and spirited; stimulating them with a laudable emulation to excel in their pleasing and useful vocation. We most sincerely recommend to every society of Sun-

day School Teachers, to make it a matter of serious deliberation in their counsels, *what is the best method of keeping the several records, required in the course of the duties of Sunday Schools.* In order to supply some useful hints, and as a farther facility for them, we present the following plan, nearly similar to the specimen above alluded to, as taken from the Sunday School minute book : for it is necessary that a daily minute book be kept of the transactions of each Sabbath ; and the following we deem a very simple and useful manner of stating such records :

SABBATH MORNING, AUGUST 16th, 1824.

| DIARY.  | No. of Teachers | No. of Scholars. | REMARKS.   |
|---|-----------------|------------------|--|
| Brought forward   | 20              | 95               | Pleasant weather.  |
| Mr. ——— opened the school with prayer—an address—singing—reading, &c. . . . . |                 |                  | Many of the children absent from the city, it being vacation at the free schools.        |
| Admitted . . .  | 1               | 3                | Visited by the pastor of the church.   |
| Scholars discharged—  | 21              | 98               | The visiting committee came this morning,  |
| Teachers resigned . .   | 3               | 2                | and informed us, they would attend the recitations of scripture proofs next sabbath, &c. |
| Present . . .   | 18              | 96               |  |
|   | 17              | 80               |  |
| Absent . . .  | 1               | 16               |  |

*Sunday School, No.— New-York Union.*

A. B. Super'l.

B. C. Sec'y.

Sabbath Afternoon as above.

We have given this plan in preference to any we have yet seen, on account of its plainness, and because it exhibits at all times a precise account of the numerical state of the school ; for it is always desirable to expose as many particulars as possible concerning the school at *one view* ; and while touching upon this important subject, we feel inclined to extend our remarks, and would urge upon all the conductors of our Sunday Schools, if they

have not yet attended to a part of their duty, so useful and so connected with their prosperity, that they now commence to keep a methodical account of their proceedings, and they will not be long without a testimony of the truth of the observations we have here made. "Order is heaven's first law:" it is the direction of God for His church, and all His works of creation present one universal pattern of system and order. So instructed let teachers *set their schools in order*, and success will be more likely to accompany their efforts. We will not omit here to remark, that too little pains and expense are taken to furnish rooms for instruction; but it will be found that such expenses are not, as is usually thought, superfluous. A school room well furnished and arranged with order and cleanliness, is no small help in restraining careless and improper conduct in the classes. It is something of this influence that gives respect to a well dressed person, more than to the slovenly and ill bred; and the same influence can be traced in the lower orders of society on entering a handsomely furnished room. If you can excite a virtuous pride in the minds of the children for their teacher, their books and their school, an important advantage is gained. And to give a new argument in favour of a point we would strenuously advocate, there is an influence of sympathy exercised over us by the beauty and order of the objects that surround us. A man of talents and worth, and of most methodical habits, once said, "he believed he could not die in peace without all things being in order." It forcibly expresses the idea we would convey to our readers, and we will be yet better understood by such as remember how agreeable an influence is exercised over the minds of the sick, by order and cleanliness; and on the contrary how offensive and irritating the absence of either proves. The idea is excellently and pointedly expressed by the poet Thomson, in the following lines, in his "Seasons"—

"Even from the *body's* purity, the mind  
Receives a secret, *sympathetic aid*."

The following anecdote, communicated by a teacher, practically illustrates some of the above remarks:

"A new class book and new books, (testaments) were procured for my class: each book was labelled with the scholar's name on the cover; also his number in large characters. I soon observed that the whole



class felt an interest in the new box, on the outside of which my own name, and the name and number of each scholar was marked. I appointed my monitor as usual, and was pleased to notice the unusual gratification he evinced on receiving the charge, and I secretly remarked that much of the importance of the office then lay in the care of the new box, and in a few Sundays I was fully convinced of it, when, on entering the school room unnoticed by my pupil, I found him alone with great earnestness, arranging the books, squaring them in the box, dusting the form, and rubbing the covers with his handkerchief, and then setting the box on the desk, he stepped occasionally back to survey its appearance, doubtless with something of that glowing ambition that an artist surveys the new touches of his pencil. I was delighted with the complacency evinced by him, as he sat down in his seat with silence and decorum; and in the afternoon was more firmly convinced of the utility of *order and neatness*, in the arrangement of my class, when on one of the books being missing, he with diligence and anxiety searched the school room; and every class box, reluctant to put his own away without No. 12. It was gratifying to me to reflect that this moral influence would, at least, keep my boys from base conduct and low company, and win them the more to habits of receiving bible instruction, which with the blessing of God, might be rendered profitable to them for this life, "and that which is to come."

Thus it is discoverable that method and neatness in the records and arrangements of a class, will be followed by order and attention among the scholars. This anecdote needs no comment of ours, but is the best argument we have given for order and neatness in the arrangement of Sunday School records, papers, and school furniture; and we will only add our admonitory application to the conductors of all schools—"Go and do likewise."

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#### A PLAN OF RENDERING INSTRUCTION AMUSING.

"With the education as has been already stated, are combined *amusements and recreations*; and the result of the whole will be to render the children intelligent, active, industrious, well-informed, virtuous, and happy."—(*Extract from the Report of an Education Society, formed in Guilford-street East Spafields, England.*)

NOTE.—Nothing is more subservient to the advancement of the mind in knowledge than to promote a healthful and vigorous elasticity of its faculties by a due proportion of recreation and amusement; to use a hackneyed proverb, the "bow that is always bent looses its spring;" but we would hint to preceptors that a decided advantage will be gained if those amusements can be made otherwise subservient to the ends of wisdom, by instructing by recreation. Some of our schools are in the habit of convening the individual classes at the homes of their teach-

ers, or alternately at the scholar's homes, for the purpose of reading to them amusing histories, bible stories, illustrated by plates; and natural history, illustrated in the same manner: and in one of the Sunday School departments of Philadelphia, a farther improvement has been, we understand successfully attempted, by the illustration of scripture stories, with the *magic lantern*. We highly approve of these plans, and think that simple and philosophical experiments, illustrating the common phenomena of nature, may lead the young mind from nature up to nature's God; and when combined with an amusing elucidation of history, either scriptural, general, or natural, would, it must be readily allowed, in the language of the above extract; "render the children intelligent, well-informed, virtuous, and happy."

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INTELLIGENCE.

*Proposed union of the S. Schools, in the neighbouring towns and counties, with "the Utica Union S. S. Society."*

In the last number of "the Sabbath School Visitant," it is communicated that this subject will be proposed at the approaching meeting of this Society in September. We cannot better express our feelings on this proposed plan, and our cordial approbation of it, than in the terms of that publication, which we sincerely do, with the alteration of a single word—"this is a proposal we rejoice to see, and we trust it will create a new era in the history of the Sabbath Schools of OUR WESTERN WORLD. Let the energies of the *faithful* BE COMBINED, and with the blessing of Heaven, what may we not accomplish?" We say "Sabbath Schools of the western world," as we hope that this happy precedent will be followed by all other counties in this state, where there are Sunday Schools; and the example, by every other state in the Union; so that we shall have a Sunday School Union in every county; and those county Unions combined in a state Union; and that state Union with the AMERICAN SUNDAY SCHOOL UNION. Then indeed we may adopt the expressive motto by which the article is prefaced in the Visitant "Union is power"—Yes—we trust in this case, a "power unto salvation," through the teaching of the scriptures, by Sunday Schools, to the peace and happiness of the sons of these United States, "who shall be free indeed"—when "the TRUTH shall make them free."

## POETRY.

(Original.)

[From the Port Folio of a Sunday School Teacher.]

## REFLECTIONS ON SUNSET.

"Thy sun shall no more go down."—*Isiah* lx. 20.

DOWNWARD sinks the orb of day,  
Brightening every parting ray—  
Ardent glows the western sky,  
And now—it fades—it fades away.

Glimmering still, now parted quite,  
And silent fall the shades of night;  
And now—upon the nether world,  
He breaks!—he breaks with orient light!

Tho' sinners dread the hour of death,  
In joy departs the pious soul;  
'Tis power divine that gilds the scene,  
Towards its everlasting goal!

Now, now its purest rays are shed;  
Now dark the shades of death are spread,  
O'er what was mortal.—But the ethereal soul  
To realms of *light* and *bliss* has flown!

(Selected.)

## THE LAST LINES OF THE POET COWPER.

To JESUS, the crown of my hope—  
My soul is in haste to be gone;  
O, bear me, ye cherubim, up;  
And waft me away to HIS THRONE.

My Saviour! whom absent I love;  
Whom, not having seen, I adore,  
Whose name is exalted above  
All glory, dominion, and power:

Dissolve thou the bands that detain  
My soul from her portion in Thee;  
O strike off the adamant chain,  
And make me eternally free.

Then *that* happy era begins,  
When arrayed in thy glory I shine;  
And no longer pierce with my sins,  
The bosom in which I recline.

The above stanzas are said to be the last that Cowper ever wrote.

☞ For acknowledgments, notices, &c. to correspondents and subscribers, and notice of the Association of Teachers, see cover.